



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

coming, just as the detective follows illusive and contradictory clues before establishing convincing proof of the crime, so the ethnologist, in the absence of better evidence—and surely this supposition will not be classed as academic!—follows the lead of tradition until further data, of higher evidential value, serve to confirm or to refute his preliminary conjectures or hypothesis. When the historicity of an event is established by irrefutable evidence, it is obviously too late to speak of ethnological method. The value of tradition as a method in reconstructing history evidently falls within that period of the investigation when the tradition constitutes the best evidence available to date. And its value, in that context, is the greater, the higher the probability that a tradition represents history. Ethnologists differ as to the degree of that probability. This, however, is a different problem.

Before closing I want to add that Dr Lowie does not strengthen his case by citing creation-myths as proof of the deficient historical sense of the Indian. Commonly enough, the Indians themselves distinguish between a myth and a historical tradition. But even were that not so, who would doubt the word of a woman who tells of having witnessed a child being run over by a street car, solely on the ground of his knowledge that the woman believes in ghosts?

A. A. GOLDENWEISER

COLUMBIA UNIVERSITY,
NEW YORK CITY.

NOTE ON RACE.

THIS note refers to the more strictly scientific definition of race in contrast with the loose usages given in the dictionaries:

A race is a group of individuals possessing common somatological characters which serve to differentiate them from other groups of men. These somatological features have become transmissible and correspond to the unit characters of the biologist, which is described as an indivisible element of living beings hereditary in its entirety, used practically in the well-known selective breeding of plants and animals.

In many respects the race corresponds to the aggregation called a species, having certain characteristics by which it may be distinguished or differentiated from other species. Specific characters which were once thought to be fixed have been subjected to investigations which show that crossings in some cases are possible between nearly grouped species and thus the distinction between species and varieties is no longer a hard and fast one. Races which are the product of isolation and close breeding

have, most of them, from before the dawn of history, been subjected to hybridization resulting through migration, conquest and other movements of population, so that today there are no pure races, only various approximations to standards of racial integrity. Apparently this mutation will go on until comparative homogeneity is approached. The classification of races, therefore, is a matter of differentiating somatological characters and in consequence there is as yet a great diversity of opinion as to the divisions of mankind, so that anthropologists have arranged man into from three to fifty units. It is generally believed that race formation is due to isolation and environment, which molding conditions, on account of great and increasing intercommunication, at present appear in a general aspect to be less operative.

WALTER HOUGH

CORRIGENDA TO FATHER MORICE'S "CHASTA COSTA AND THE DENE
LANGUAGES OF THE NORTH."¹

IN view of the fact that Father Morice has reviewed my *Notes on Chasta Costa Phonology and Morphology* in so evidently a friendly spirit it may seem a bit churlish to point out what seem to me to be either slips or misunderstandings in his recently published paper on Chasta Costa and more northern Athabaskan dialects. If, nevertheless, I venture to do so, it is not because of any desire to minimize the value of Father Morice's paper or to attach an overweening importance to my own very scanty contribution to Athabaskan linguistics, but to help advance our understanding of the problems of Athabaskan phonology and morphology. The chief value of Father Morice's paper seems to me to lie in the further light it throws on the Carrier language, of which previous papers have already shown he has an admirable mastery. I earnestly hope that Father Morice will not be content with the rather sketchy papers he has hitherto given us on the Carrier language, but will eventually publish a complete presentation of the intricacies of its phonetics and grammatical structure.

1. "Dr. Sapir's *a* is my *æ*, almost the sound of *u* in 'but,' more exactly that of *e* in the French *je, te, le*" (p. 560, footnote). My *a* of Chasta Costa words is to be pronounced like *a* of German *Mann* and thus in sound corresponds to Carrier *a*, not *æ*. My *A* is another vowel altogether, though often phonetically reduced from original *a*. It is prac-

¹ See *American Anthropologist*, N. S., 17, 1915, pp. 559-572.